Where Man Got His Idea of One God

The Esoteric History of the Earth

By WILLIAM DUDLEY PELLEY



The Thirteenth of

The GALAHAD LECTURES

"Where Man Got His Idea of One God"

BEING THE THIRTEENTH OF

The Galahad Lectures

THE GALAHAD LECTURES constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ¶ *These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship.* ¶ *The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.*

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"Where Man Got His Idea of One God"

THIRTEENTH LECTURE

WHEN WE look back over the ages, if we are observant we note a curious and unique thing: that man uniformly shapes his cultural life after the nature and pattern of his religion. Too long have we made the mistake of reversing this observation and saying that religion is the product of man's evolving culture. ¶ Strictly speaking, both religion and culture are the result of great planetary influences of which we have spoken. But when we go into a research of the various types of cultures that have maintained on earth, we discern that they were usually dominated by what man conceived as his relationship toward the celestial Force that brought him into being.

In the days when he believed this Force to be associated with the Great Serpent, his life and religion were centered about Serpent Worship in its various forms. In the days after the skies were cleared of vapor and he perceived the naked sun, his earthly existence was patterned around all manner of fire and solar symbolisms. Such things as human sacrifices to the God of the Sun could not help but influence both his economic and his domestic relationships. When man came under the influence of Pisces and water became the symbol of baptism, Christianity came to the fore. We do not need to be reminded of the peculiar culture and social relationships that make modern life what it is, because of the advent of Jesus, the Great Avatar of the Piscean House, known in early church cryptography as the Great Fish.

But tracing back over the years and putting the microscope on various religions, we observe a pattern that is common to all of them. We find that there is a more or less formal process through which each goes; that there is a definite program of development and decline that is as unerring as the program of the year's four seasons.

In nearly every case we find that the religion has started out with a new aspect of truth behind it; or rather at a given time man has seized upon a cosmic fact of particular potency to him, cherished it and cultivated it in his spiritual thinking, and for a period crystallized it in what we term a theology. Mayhap, this truth assuaged a spiritual hunger which had afflicted man in his evolution back toward the Godhead and, as such, mankind has embraced it. This truth may have been "discovered" or brought to light by some fanatic or prophet, or merely an ascetic thinker who has probed into the eternal verities until he has brought forth a tenet of particular value to man's needs of the moment.

IT is a fact worthy of much consideration, however, that few of these fanatics, prophets or ascetics have personally founded the religions that grew upon the truths which they brought to the attention of their fellow men. Great avatars or lesser avatars, each time they came to earth they merely exemplified or amplified their principles, which motivated or influenced men's lives for generations thereafter. Gathering little groups of kindred spirits about them—or men and women who had come into life at about the same time as themselves to do the promotional or missionary work—they taught these "disciples," who in turn served to multiply the efforts of their teachers in making converts.

The disciples came in contact with the original teacher and uniformly kept the pristine doctrine pure—out of love and respect for the teacher who made it possible for his fellow men to know it. But by the third or fourth generation those who succeeded the disciples, having no contact with the original teacher and coming under worldly influences to an indefensible degree, began to reduce the teacher's precepts to a sort of formalism. Soon we find them giving more attention to the form of the message than to its spiritual essence. They have been increasingly affected by the possibilities for temporal power that have crowded in upon them. They have bowed less and less to the beauty and significance of the original illumination. It has become stereo-

typed—stale goods. Eventually the message has been reduced to mere spiritual merchandise—dead, soulless ritual with its vitality beclouded, emasculated, or subverted to the interpretations of theological opportunists. Thereafter came the silly hair-splitting on points of doctrine, the necromantic pomp and ceremony that are employed to disguise the fact that the esoteric power of the message has been lost and something to appeal solely to the senses invented to take its place, all the inhibitions and prohibitions that render ecclesiasticism odious to thousands of conscientious people.

This has been the history of religion after religion. Even in our own time, archaeologically speaking, we have seen it happen in Buddhism, in Zoroastrianism, in Mohammedanism, in Christianity.

The formation of priesthoods has come about as a coincidental functioning in the rising and falling of the various theologies. Priesthoods, as hierarchies, have come into prominence, seemingly, through the desire on the part of those who have been helped spiritually by the principles of the respective theologies, to recompense someone for the benefits received.

COMPENSATION being a fundamental law of the universe, men have hated to be in one another's debt, not to mention spiritual debt to the Almighty. Realizing that spiritual profit has come to them, they have sensed that unless they made recompense there was an equation unfulfilled in their lives, or they were out of balance. Seeking to establish that balance, they have turned to various kinds of material offerings, depleting themselves of worldly goods or chattels that the equilibrium might be established and maintained.

This fundamental trait in human nature supplies exactly the opportunity needed by megalomaniacal persons, or those of snobbish or voracious natures, to advance themselves in the estimates of their fellows by utilizing such wealth or chattels for their own aggrandizement or the aggrandizement of their class, on the excuse that they are divinely appointed custodians of such goods and chattels, without any other authority for it than their own "say-so."

Man, being mortal-minded, balancing all equations by the approved worldly methods, expresses his gratitude for spiritual enhancements in the form of property gifts, or he seeks absolution for his spiritual deficiencies by flattering the god he worships with various types of materialistic endowments on institutions that are supposed to be directly under the deity's patronage. He cannot bestow material wealth on the principle which the god represents, so he bestows it upon those who affect to represent the principle on earth by preaching it. It is all a purely mortal transaction expressed in worldly terms, although spiritual in essence.

The "ownership," direction, or employment, of those chattels or properties so bestowed—really in gratitude toward the god who sent the illumination—gradually became more than those who represented the god on earth could withstand, as a potential force for temporal power. Thus we begin to perceive the rise of priestly hierarchies whose main object was to conserve and preserve those compensatory assets. In the exact ratio that this wealth of property grew in extent and became greater than the wealth of contemporary monarchs, those earthly men who had control or custody of it in the name of the deity gained a false idea of their own importance. They forgot that such wealth was really meant for the one who originally projected the illumination, and in their arrogance and bombast they stalked the role in earthly affairs which men had desired in their hearts that the original avatar should fill. The hierarchy as a substitute was accepted in a

later day because the original teacher was no longer available.

Even far back in the Atlantean civilization those theological hierarchies grew in wealth and influence until the priesthood became a recognized social unit. In every age and clime this strange unit in society has built its affluence on avowed special intimacies of contact with life's higher realms. As these claims became more and more extravagant, requiring much worldly acumen to maintain, the priesthood became a priestcraft. When all spiritual essence was lost from the message of a given theology, and worldly organization had deteriorated to the purely political expedient in the temporal way, this priestcraft went one step further and became priest-graft. Fastening itself and its bombastic claims on the body politic, mulcting adherents of large sums to maintain its own political structure, threatening and cajoling, terrifying and dominating, it has periodically prostituted public confidence in its divine contacts to a point where reform was inevitable.

A priesthood originally projected to serve, became a priestcraft that zealously held heavenly assets in custody for its own perpetuation and the greater the assets the more zealously did they have to be guarded. Ritualism and formalism always result when a priesthood is so occupied in perpetuating itself or preserving its temporal assets that spiritual objectives take second place in its philosophy.

It seems therefore to be an automatic and inexorable process that mankind should go periodically through theological house-cleanings and reform movements. The very success of a religion makes it necessary, for a successful religion means a wealthy hierarchy, from the workings of the compensatory cosmic law, and a wealthy hierarchy means a priestly group that will fight to the death to preserve the structure that its wealth has crystallized.

IN the case of the last great religion which has projected our modern culture, meaning of course the Christian religion, we first had the Messiah appearing on the human scene with a message of which the times stood in need. It was not a new message He preached. As St. Paul wrote: "This is no new doctrine that we preach unto you: it hath been preached from the Beginning." Jesus was, in other words, projecting a reform movement in a theology that was a heritage from the old Egyptian-Atlantean religion of Baal. Appearing in Judea and facing the Sadducees, He made the same sort of radical, revolutionary effort to revive the lost spiritual power that Luther made in formalized Christianity several centuries later. It was the old, old reform process appearing in a new guise. And so will it ever be, undoubtedly, so long as man has need of religions to express an objective spiritually, or rather, to express his spiritual side objectively.

¶ By the same token, it is becoming evident that there is now need for another turn of the wheel, or a new reform movement even within the Reformation of Luther. That may well be the significance of the psychical illuminations arriving at the present time through a thousand sensitives who feel it their bounden obligation to disseminate the truths they are getting, as widely and effectively as possible. Let us not ignore the fact that we are not the only sensitives who are receiving transcendent clairaudient material. These reformatory truths are not peculiar to us. Thousands are getting them, I say, as the need arises. We might put it that we are merely coming into realization of a new priesthood, concerned with a new order of exemplification of the eternal verities. Undoubtedly it will rise to terrific affluence in the Aquarian age that is ahead of us. It is equally as certain that on the heels of its success will come ultimately a deterioration of its spiritual essences. The history of the race, especially in its spiritual evolution, is a long series of reformations and renaissances. All of which is as it should be.

All of which is as it should be, I repeat, because the true objective of all this evolution is not the gaining of a position in Space, nor yet a certain cultural standard for all men to embrace. The purpose of it is to instil spiritual realizations and cognizances in man's consciousness as he goes along. Nothing is ever lost. The repetition of the lessons that accrue to man, generation on generation and cycle on cycle, add something to his soul culture, esoterically. The increment is always personal, though socially exhibited. Man's body may perish. His

culture may become legend and myth. Mountaintops from which he has watched a thousand sunsets may drop from sight beneath vistas of water. But into his spirit he has absorbed experiences that enable him to discriminate between the good and the bad, between the constructive and the destructive, between the temporal and the eternal. As each culture rises and falls, or is reformed by the preachings of doctrines in new guises, man knows, deep within his individual spirit, that which has been of lasting profit to him, and retains it accordingly.

PRIESTHOOD, priestcraft and priest-graft have never been exemplified more patently than in the religions of Atlantis, which were the concretions of the religions of Lemuria and Maya, and that spread into the Mediterranean Basin, across Egypt and up into Babylon.

Men first began to think of God the Creator as a power higher than themselves by observing the fructifying forces in Nature, either in the world about them or within their own bodies. They first symbolized this observation by the Good Serpent, or Spirit of the Deep on High, which they could observe with their physical eyes. They knew from personal experience that height of position gave power to see and know all which went on below; they had only to climb to a mountaintop to become aware of this. Therefore an all-seeing, all-knowing Creator, by the very nature of His manifestations, must be above them in the matter of altitude. Turning their eyes upward they saw this mammoth, animated, carbonaceous Serpent writhing within the branches of the Tree of Knowledge. What could it be but the all-wise, all-provident Spirit that was thus identified because of its position?

When the water canopy fell and the Good Serpent disappeared, men saw the fructifying sun behind it and altered their symbolizations of Deity to all sorts of solar and stellar cryptograms. We do not know how many reformation movements came and went in the long flight of time that encompassed the rise and fall of the various Lemurian and Atlantean religious cultures. The number is not important. But ritualism always resulted when a priesthood became a priestcraft and undertook to perpetuate its power by reserving to itself the meanings of the higher esoteric values which each religion was projected to express.

Such ritualism in turn required signs and symbols to keep the inner truths from the worshiping masses while at the same time preserving

them for the favored hierarchy. If the worshiping masses knew or learned in plain language what the hierarchy knew, they would no longer be worshipful. The priestly power would thereby perish. Elaborate ceremonials, cryptic diagrams, the various kinds of imageries which men mistakenly term idolatries, all these were requisite in the exact ratio that a priestly craft arose in its arrogance and said: "That which we know is peculiar to ourselves because we are a trifle better than those who compose the common herd; we are closer to the Deity; we are chosen people of whom it will pay you to stand in awe." That claim was advanced hundreds of thousands of years before our fellow mortals, the Israelites, made a racial slogan out of it. Every priesthood has preached it to those who were spiritually hungry enough to expect that God would send them food and who took the substitute which was available at the hands of men who kept a monopoly on it by holding the keys to the divine storehouse of knowledge. Expressing it in ceremonials, rituals and imageries, these in time became the essence of the service of the priesthood in the popular conception. Religion was empty and arid of true spiritual expression.

When we get into true economic research, we find that the religion of every people has usually dictated the nature of its political structure, and that the political structure has dictated the nature of its industrial or commercial life. Because this is true, there has been either affinity or conflict between the priesthood of a nation or a race and its political or economic rulership. The whole stream of history has been one mighty conflict of priesthood with kingcraft or merchant-prince hierarchy.

We know that in ancient Lemuria and Atlantis the original king idea came from a pure priesthood that ruled the unenlightened masses by possessing and practicing a psychic knowledge to which the masses could never attain because of their immature spiritual development. As time went on, however, and the original adepts left mortality, this priesthood degenerated to the outward display of the psychic powers of the original masters without their vitality and effectiveness. The knowledge of the control of mind over matter died among those more concerned with temporal advantage than spiritual accomplishment. Immediately a line of priestly imitators arose and usurped the authority of the original adepts. Then a class of strictly worldly men, the political and commercial opportunists, or mayhap representatives of the warrior clans, saw how easy it was to challenge the priestly powers and set up governmental structures based on armed force. There

being no real authority in existence to halt this sort of thing, a strictly worldly contest was precipitated in which the stronger made good their claims to rulership. A disillusioned populace had to bow to this kingship of might.

From all that we can now ascertain, uniformly when a line of kings possessed of true spiritual and psychic powers—including the same control of mind over matter which our Elder Brother exhibited—took direction of human affairs and held it by their adeptship, they proceeded to set up governmental machinery that disclosed what could be accomplished for human betterment when it was premised on true social service, or the greatest good for the greatest number. There are records in many of the Thibetan monasteries that purport to preserve the genealogies of the Atlantean royal houses back over a period of 300,000 years. Today we have no royal house that is over 600 years old. That is because our royal houses were instigated by purely mortal men relying on ordinary mortal powers, or the numbers of soldiery that they could threaten or cajole into supporting a given line of rulers. How could an Atlantean royal house have preserved its 300,000 year existence, human nature being what it is, except by the exercise of supernormal attributes?

NOW CONSIDERING ritualism, or religious legalism, for that which it is, we confront a vicious circumstance. As each priesthood aspired to greater and greater influence, it was correspondingly necessary for those over whom it wished to exercise authority, to sink deeper and deeper into ignorance. A people becoming increasingly enlightened in divine processes and eternal verities, learns to its amazement that God plays no favorites, that all mortal men are made of the same material, that there are no snobs in eternity, and that no one in physical flesh holds any monopoly on the allocation of human souls in the hereafter. Which means in turn that the priestly power is increasingly emasculated, and the fallacy of a hierarchy's having exclusive privileges in the Almighty's presence is both proven and exposed. To guard against this a premium must be placed on mass ignorance, or the priesthood ceases to exist.

People in the main must be kept ignorant. Furthermore, that ignorance must be directed and controlled, not by the propounding of damaging truth, but of things that are mysterious and awesome, that terrify the immature soul with some aspect of the unknown commonly called the supernatural.

The same superstitious regard and homage must be perpetually given the priesthood that the savage in the forest feels for the exposed tree root that trips his foot. Because it has plunged him upon his face, the savage believes that the tree has contained a spirit powerful enough to bring about his physical downfall. Therefore he is prone to worship the Spirit of the Tree. Savage priesthoods, in all forms of the belief labeled Shamanism, naturally encourage this type of assumption and build their personal affluence upon it. They are quick to preach the doctrine that just as the tree has a spirit whose power has been demonstrated, so they have the power to commune with that spirit and appease it as necessary.

IT is a trait of human nature that whatever man fails to understand, he worships. What he truly is doing is begging exemption from injury at the instance of the unseen influence, or he is imploring that the unseen influence impart some of its mysterious power to the worshiper that he may be like it in practical effect. Humanity early made the discovery that aspiration to kingship was an exhibit of vanity in the individual. This vanity could be turned to profit in petitioning for favors or exemption from penalty, by certain kinds of physical adulation. Therefore the same adulation which it was so profitable to give to the mortal monarch ought to have a similar appeasing effect on unseen potentates even though their residences were nothing more pretentious than trees in the forest. The effect was the same in essence. ¶ I have already made reference elsewhere to the ship's binnacle that was washed ashore on the South Sea island. The savages saw the moving compass needle and quickly surmised that it must be alive with some sort of sentient spirit. They carried it reverently inland and proceeded to build a roof and walls about the altar on which they laid it. They worshiped it blindly because they did not know the magnetic principle activating the needle. And yet at the present time there are infinitely greater compasses in the hands of people who are falling down blindly and worshiping that which should be to them objects of research and investigation that they might learn their value in charting the seas of Eternity. They laugh in "superior" wisdom at the ignorance of those island savages in worshiping an old ship's binnacle. But Sunday after Sunday they perform the same type of adulation before compass-epitomizations that have come drifting to humankind from across seas of time—remnants of theological wrecks first launched in Lemuria and Atlantis.

Referring to ritualism again, however, as the expedient of a priestcraft intent on preserving its power through studiously keeping the masses in ignorance, we first find images and pictures used to instil in the minds of the common people, belief in the Almighty's preference for the hierarchy as against the masses. No attempt was made to educate those masses so that they might decipher sacred writings for themselves and draw their own spiritual conclusions. Learning in the modern sense was strictly a prerogative of the priests. Thereby were they priests. The censorship on popular knowledge, or sacred information, by the Roman Church today, is no new thing. Romanism is but the survival of the ancient religion of Baal which had its origin in Atlantis, al-

though in the days of the latter's decadence. Probing behind ritual in any given instance, however, or investigating the beginning of symbols, we uniformly stumble upon some interesting items. I grant you that the feeling of divine communion—the human atonement with the divine urge behind the creation of all things—is equally as potent and significant insofar as the individual soul is affected, whether it come through the employment of a picture symbol or from the reading of a mighty book. If the individual gets the message and thence the spiritual inspiration, the end is achieved. The main trouble with symbols and rituals, however, is that they are not always correctly interpreted, or are not all interpreted alike: frequently there will be as many interpretations after a period of time has elapsed as there have been interpreters. And this is not possible in a finely alliterated book or manuscript where the meanings are not debatable.

The history of the world has page after page smeared red with blood, caused by conflicts which arose from opinions as to the meanings of such symbols. Witness what might happen today, for instance, if I called the attention of conscientious Romanists to the fact that the Pope's mitre is derived from the horned helmet of the old priests of Baal, now emasculated by substituting for the horns, two pointed flaps sealed at the top with a jewel, and turned sideways. I would be guilty of a type of lese majesty that might have serious results, to say that the Roman priest goes into the holy Christian communion, or mass, with his head clad in the bovine armament of an Atlantean bull, from the days when the bull was the emblem of fertility in species. Yet such is that symbolism.

BY the same token practically every formalism, ceremony and bit of ritualism in the so-called Christian church, are inherited from days of paganism, as Christians know paganism. Take such a symbolism as "washed in the blood of the lamb." Millions use the phrase, not knowing that it harks back to a rite practiced in a time when men believed that being drenched physically in the gore of a given beast imparted the qualities of that beast to the bather. A scaffolding or platform was constructed high enough for the candidate for the sacrament to stand beneath it. Whereupon the wanted beast was led upon the top of the platform and its throat slit. As the blood of the beast spurted down between the planks of the flooring the devotee was supposed to be benefited. In the days of humanity under the Sign of Taurus, when blood was the symbol of baptism, the animal thus slaughtered was usually a bull. Its gore was supposed to impart the qualities of biological ferocity and stamina to its recipient. Being "washed in the blood of the lamb" therefore implied the same pagan belief in the efficacy of beast blood, but imparting the lamb's innocence and docility. Even Christian theology is a mumble-jumble of the Shamanistic concepts of the early ages.

It may be argued, What difference does it make in man's pure living? In fact, it truly makes no difference. And that is just the point of a very high spiritual illumination. The "ever looking higher," is the sum and substance and the essence of the whole mortal religious experience, not letting the gaze rest upon a geometrical point in so-called human progress and then stopping!

Over and over again, up through the ages, God has tried to teach the human race to look higher. Evolutionary processes of Nature have commanded that men do it. First man's Serpent-God failed him, being disintegrated by telluric precipitation. Then beyond that which the Serpent hid was the glorious sun, bisected by a fiery cross. As the water rings fanned out in canopies over the north and south temperate zones, to finally fall at the poles, men became cognizant that even beyond that shining orb was something still vaster and more awesome. The sun was a liquid planet, nothing more. But what, or who, had brought the liquid planet into being? Men looked still higher, even beyond the sun. And in the naked heavens they saw the stars and constellations, not to mention the planets spinning upon their appointed tracks. They said: "The spirits of the stars caused these things," because new worlds seemed to be manufactured out

of old stars. And they called those stellar spirits Elohim, which is translated "the Lord-God" for us in the King James version of the Bible. ❦ ❦

And yet in that ancient day it was possible for mankind to perceive that the spirits of the stars, or Elohim, were really one spirit, because all of the heavenly bodies followed definitely prescribed courses. They did not go joy-riding around the heavens on any old orbits that happened to please their fancies, contributing periodically to celestial fireworks. Although collisions of heavenly bodies did sometimes occur, in the main there was law and order in this program of the firmament. Man found that he could rely on certain patterns which those heavenly bodies were tracing in the infinite. So he said in logic: "There is a co-ordinating Principle here. Among all these stellar spirits thus manifesting, he saw law and order. Law and order are always the products of a single mind, or many minds expressing a single idea—which amounts to the same thing. Therefore behind the whole galaxy of heavenly manifestation there must be but one activating spirit."

In that moment the One God was born in man's reasoning!

Voltaire was therefore quite correct when he declared that if God did not exist, it would be necessary to create Him. The unified principle expressed in the cleared or clearing heavens projected monotheism.

MAN had already learned that in his mortal contacts many minds made for contributions to confusions. He could not accept that self-expressing spirits could so agree on a principle that they would permit the uniformity of action which the heavenly bodies showed. So he said: "There must be One Brain behind it all. Experience has shown us that even two brains mean differences of opinion as to how a given system should be conducted." Later he invented the devil from exactly the same reasonings. If evil exhibited on earth, it must be the effect of heavenly dissension of some sort. What more patent cause for it than that someone or something was balking God in his One-brain Precision of mandate over the universe?

Apparently between mortal lives the men of those ancient periods did not advance far enough into the macrocosm, or were not strong enough spiritually to bring back an accurate knowledge of the heavenly processes in their earthly revisitations. Nevertheless, they displayed the powers of cumulative reasoning. After observation they deduced that there was such a thing as each unit of creative force's having its "spirit"; but the movements of the planets in their orbits postulated the One Guiding Intelligence, and so there came into human thinking the idea of One God, supreme over all other gods.

Don't let anyone persuade you that the ancient religions of Lemuria, Atlantis and Egypt were necessarily polytheistic. The religions of Lemuria, Atlantis and Egypt, after man looked into unobstructed heavens, were monotheistic. The idea of many gods came from "the spirits of evolving processes."

Go into the Egyptian Room in the New York Metropolitan Museum of Fine Arts and you will see a thousand prototypes of theological conceptions which the guides will tell you were "worshiped" by the Egyptians. Any sort of symbolism or image with a queer looking head upon its shoulders was necessarily some sort of a god. You may have pointed out to you a hybrid human figure with the head of a dog or a fox. You will be told: "This was the God of the Rising Waters." And when your children come to you for a bed-time story, remembering your trip to the museum you will perhaps "instruct" them: "The Egyptians were pagans. They did not know our God. They worshiped queer conceptions of beings with combinations of human and animalistic members."

We have a weird propensity in this country for taking morons and making them guides in museums. The Dog-Man "deity" of the

ancient Egyptians is a case in point. The Dog-Man representation was never a deity. The Atlanteans had not been settled in Old Nilia over many seasons before they observed that when certain winds blew the Nile started to overflow. They made the discovery that this blowing of the wind and the rising of the waters were contemporaneous with the rising of Sirius over the horizon. The seers of those far-off times were not soothsayers who looked into a bowl of glass and saw their own clairvoyant thought forms. They looked into the great dome of spiritual illumination over their heads, and they saw Sirius coming up over the horizon at the same time that floods were about to be visited on the land. What more natural deduction, after a few years of such observations and experiences, than to await the appearance of Sirius and thereby gauge the proximity of the flood season? Their next step was to use the star's appearance to warn the common folk of the approaching inundation. To do this, they hit on the expedient of hanging out placards in the public places. But for a populace that could not read, pictures must be used, exactly as the signboards above old English inns designated by crude pictures the names of those hostelries. By the same token, I say, the Egyptian priest-authorities hung out portrayals announcing the rise of the waters and the necessity of adequate preparation for them—a sort of pictorial steam whistle. But wanting the proper picture to convey the announcement, they asked themselves: "What symbol in earthly life epitomizes the giving of an alarm?" Quickly the answer was forthcoming: "The dog!" To show that this dog had the human connotation, the canine head was drawn upon the man's body. The mere picture of a dog on the street cards would mean very little. The warning was therefore portrayed as a human figure possessed of the dog's face and cranium. That is why Sirius is called the Dog Star to this day. And now, in a modern American Museum, a $32-a-week "guide" will declare with a wave of his hairy paw: "The pagan Egyptians worshiped these Dog-Men!" And our progeny, not to mention ourselves, will depart those museums believing it.

In a hundred other aspects, ignorance of small social customs and rites has driven us into a wholly erroneous concept of ancient religions and given us a distorted picture of that which was the very foundation and fundamental of our own.

WE ARE told that once long ago there came a deluge to this earth. Millions of people perished miserably. But going into secular accounts of that deluge, we know there must have been geological reasons for it. The popular explanation has been, however, that the races of men became so wicked that they had to be destroyed. The Bible says so. Esoteric students concur. But the true scholar, probing after real enlightenment, reasons thus: "Let's do a little thinking, backward. If a flood came that was supposed to destroy current civilizations because of their wickedness, then the wickedness of that generation must have been of a peculiar order, much worse than today. No one accepts that people of the present are wicked enough to warrant wholesale destruction. Greater wickedness than ours, therefore, must have indicated a higher degree of civilization. If there has been a higher degree of civilization to be subverted, then there must have existed a greater spiritual wisdom—or vision—by which to measure it, either constructively or destructively."

The argument, of course, is childish, and yet it contains a germ of truth. The professional mind will be apt to discredit it, however, because man will not admit, even from the evidences available, that there has ever been a degree of civilization surpassing that of the present. His anthropological sources narrate to his satisfaction that far, far back at the dawn of history certain races of men came out of savagery, leaving relics of their crude culture to be dug up centuries later from beneath deep strata to identify the period of their existence. The argument is advanced that they came up through the Egyptian and Babylonian cultures, into the Grecian and Roman. From the Roman came the European, from which we get our culture of today.

THE true student of Cosmology, not to mention Ethnology, may be prone to ask some annoying questions, however. For instance: "If culture developed directly from that of the crude Laurentian Man into that of the Egyptian, how comes it that there are no traces of any savage period in all of northern Africa?

No matter where we pick up the story of the Egyptian peoples, we find them far advanced in all of the arts and sciences—arts and sciences that took tens of thousands of years to develop. The domestication of animals, for instance, is a point too little understood. The domestication of the dog, the sheep, the horse, was never accomplished in a day. Evolutionary forms account for vast periods of time, and so do animalistic temperaments. Such an article of diet as common wheat, postulates tens of thousands of years for its development from wild grain. Dental work has been found on mummies in Egyptian tombs equal to if not surpassing the dental work that is being done today. Skulls have been found showing expert trepanning, indicating a high degree of surgical skill. Both must have required the perfection of metals for tools equalling or surpassing our steels of the present. These are but indications of the fallacy of believing that we are the acme of any civilizations that have maintained upon this globe.

If there are no traces of savagery in Egypt, and her civilization when presented to us in history, rivals our own, what of the period of unfoldment? Where did it occur, and when? Did it spring full-grown into being, like Minerva from the head of Jove? Did man at once assume a high state of culture and erudition? If it be true that there was no period of barbarism in Egypt, is it not more logical to assume that her civilization was antedated by a mother civilization? Yet where did even the mother civilization come from, and where was it evolved? Did it come from America? We have to admit that, geologically attested, most of North America at that time was under water. Did it come from South America or Central America?

When the Spaniards first came to Yucatan they found a people almost as advanced in their own peculiar culture as the Spaniards in theirs. Could great Egypt have been antedated by a little colony on the opposite side of the earth? Certainly it could not have come from Europe, for most of that continent was under the glacial ice blanket.

Asia? China? Is there any connection between their cultures and that of Egypt?

And yet Egyptian culture could not have sprung full-blown from the

sands of the desert nor could it have come up elevator-fashion from subterranean regions. Nevertheless, it is there to bedevil us.

If it was not evolved out of its own barbarous period, where did it come from?

YOUR professor of the old school is stumped. If he is honest, he declares: "I don't know," and the rising generation is left in ignorance of the facts and of the tremendous debt which we owe to the past. He refuses to admit astronomical, geological and philological facts. Why? Because the great institutions that affect to sponsor modern learning are supported by endowments that in turn pay the salaries of such professors. Those endowments come from wealthy men who do not want certain things concerning the past investigated too closely. The Chosen People hoax, for instance, might be exposed, and modern men might take a different attitude toward the fantastic claims of the Hebrews in current civilization. Or the baptismal paganism of the Roman Church might stand forth as the arid idolatry of a past religious cycle which it is. The Chosen People among us, and the Roman Church, are "existing institutions" which must not be threatened. or pulled down, except at the peril of all civilizations. Or if our colleges are not fearful of repercussions from wealthy Jews or Catholics, they are timorous about incurring the displeasure of affluent Protestant Fundamentalists.

Vaguely the fear manifests that even the beginnings of Christianity must not be inquired into too closely. There may be something in the claims of orthodoxy that stand to be imperiled by dispassionate investigation of the facts. Everything must at all costs be maintained in the status quo. At any rate, to bring to light evidence or hypotheses that sweep the veil aside from the past, is displeasing to the standpatters in academic education who want their little private conspiracies preserved in their illusions at any cost. Certain ideas about biological and cultural origins have gotten into the mass thinking of races, have been generally accepted, and must be kept there, at any cost to truth. So the professor is told to teach what men in general accept, or be called before his faculty, reprimanded, and dismissed. Subconsciously he averts all this by discounting any counterclaims to that which is generally accepted. Pinned down to the holes in his childish hypothesis, he responds: "I don't know."

But why doesn't he know? He is paid to know. There are some stu-

dents who demand that he shall know, and if he doesn't give them the truth, they pardonably exhibit a sort of toleration of his educational adolescence. They want no padlock on their mental facilities. They delve elsewhere for real education, and now and then they find it. Researching and investigating freely and logically, a great mass of information comes to light, corroborated geologically, philologically and ethnologically, and corroborated by the movements of races and na-tionals about the earth and their known allocations or the traces of languages which they have left behind them, and which exist at the present moment to definitely place the missing parts of the great cultural equation.

THE real mother of civilization was the civilization of Atlantis, as we shall see in succeeding Lectures. But if we brought Atlantis back into existence in the popular mind, so that it figured as a definite factor in historical thinking, both sacred and profane professors would have to reverse their positions on teachings of many hundreds of years. It might mean the revamping of the entire Christian drama, as well as the reconstruction of the social background built on the "we-are-now-the-greatest-people-who-have-ever-been-on-earth" philosophy. Keeping always in mind, therefore, that monotheism in religion is no new principle, and that it did not originate with Moses any more than religion itself originated with Moses, suppose we begin to pry into the first forms of cultural civilization as they evince themselves to the geologist and archaeologist in old Lemuria and Atlantis.